

HISTORY OF THE QUR'ÂN IS WITHIN THE QUR'ÂN

IT NAMES ITSELF THE TITLE **QUR'ÂN** (Chapter 2 verse 185; Chapter 50 verse 1; Chapter 43 verse 3; Chapter 6 verse 19; Chapter 10 verse 37; Chapter 41 verse 44; Chapter 59 verse 21)¹

THE **QUR'ÂN** GIVES THE NAME OF ITS **AUTHOR** (Chapter 25 verse 6; Chapter 41 verse 42; Chapter 45 verse 2; Chapter 46 verse 2; Chapter 10 verse 37; Chapter 5 verse 48)

THE **LANGUAGE** IT WAS REVEALED IN (Chapter 41 verses 3 & 44; Chapter 13 verse 37; Chapter 26 verse 195; Chapter 16 verse 103; Chapter 42 verse 7; Chapter 43 verse 3; Chapter 46 verse 12; Chapter 20 verse 113; Chapter 39 verse 28)

THE BOOK WILL BE **PROTECTED** (Chapter 15 verse 9; Chapter 41 verse 42; Chapter 5 verse 48)

WHEN IT WAS **REVEALED** (Chapter 2 verse 185; Chapter 44 verse 3; Chapter 97 verses 1-3)

TO **WHOM** THE QUR'ÂN WAS REVEALED (Chapter 29 verse 48; Chapter 47 verse 2; Chapter 48 verse 29)

GUARANTEE THAT THE PROPHET **WILL NEVER FORGET THE REVELATION** (Chapter 87 verse 6)

THE **QUR'ÂN EXISTED IN WRITTEN FORM AT THE TIME OF ITS REVELATION** AS EVERY WORD REVEALED TO THE PROPHET WAS IMMEDIATELY PUT TO WRITING UNDER THE DIRECTION OF ALLÂH (Chapter 75 verse 17; Chapter 85 verses 21 verse 22; Chapter 52 verses 2-3; Chapter 68 verse 1)

THE **PROPHET IS GUARANTEED PROTECTION** (Chapter 5 verse 67; Chapter 7 verse 158)

THE **ARRANGEMENT OF THE ENTIRE QUR'ÂN WAS PART OF THE DIVINE SCHEME** (Chapter 75 verse 17) AND THE PROPHET UNDER DIVINE GUIDANCE DICTATED TO HIS SCRIBES THE EXACT SEQUENCE OF ITS WORDS, VERSES AND CHAPTERS (Chapter 75 verses 18-19).

THE **BOOK² (WRITTEN FORM)** AGAIN TESTIFIES TO THIS FACT (Chapter 80 verses 11-16; Chapter 3 verse 7).

ALLÂH ALONE EXPLAINS THE QUR'ÂN (Chapter 6 verse 114; Chapter 6 verse 55; Chapter 7 verse 32; Chapter 7 verse 52; Chapter 7 verse 174; Chapter 9 verse 11; Chapter 10 verse 24; Chapter 13 verse 2; Chapter 16 verse 89; Chapter 17 verse 12; Chapter 18 verse 54; Chapter 30 verse 28; Chapter 41 verse 3; Chapter 10 verse 37; Chapter 25 verse 33; Chapter 65 verse 11; Chapter 12 verse 111)

THUS THE QUR'ÂN HAS A CLEAR BACKGROUND HISTORY WHICH IS NOT THE CASE WITH ANY OF THE OTHER SACRED BOOKS!

SOME ADDITIONAL NAMES OF THE GLORIOUS ARABIC QUR'ÂN

¹ Please note: The verse/s numbers may vary by 1 or 2 depending on the different translators' method of numbering.

² The Qur'ân is repeatedly referred to as '**The Book**,' meaning that it was being written down during the life time of the Prophet.

(1) Al-Kitâb (2) al-Furqân (3) al-Dhikr (4) al-Hûkm (5) al-Hikmât (6) al Shîfa (7) al-Mubîn (8) al-Rahmât (9) al-Aziz (10) al-Nûr (11) al-Hûda (12) al-Mâjid (13) al-Burhân (14) al-Kârim (15) al-Mukarramah (16) al-Qayyim (17) al-Shifâ (18) al-Rûh (19) al-Muhaiymin (20) al-Baÿân (21) al-Haqq (22) Mubâruk etc.

WESTERN CRITICS

Western critics of the Qur'ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as “poetic licence”, but are obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

QUOTE FROM IMAM GHAZZALI:

“**Allâh** has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would **Allâh** enter in a body, as **Allâh** existed by Himself before all originated things and there was nobody along with Him? **Allâh** is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. **Allâh** exists by Himself without the substances of a body. **Allâh** is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble **Allâh**!” (Ghazzali - “The Revival of the Religious Sciences” Vol. 1).

Qur'ân: Chapter 41 verse 44. **“Had We (Allâh) sent this Qur'ân (in the language) other than Arabic, they would have said: “Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab?”** say: “It is a guide and a healing to those who believe; and for those who believe not, there is deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!”

“Aramaic was a poverty-stricken tongue compared with Arabic, and not even classical Hebrew at its best could rival Arabic in its astonishing elasticity. From its own inner resources it could evolve by autogenous processes the *mot juste* (i.e. ‘exactly the right word or words to express something’) which new arts and new sciences demanded for their intellectual expression.” ‘The Legacy of Islam Edited by the late SIR THOMAS ARNOLD C.I.E., F.B.A., Litt.D. and ALFRED GUILLAUME M.A. Oxon., Principal of Culham College Formerly Professor of Oriental Languages in the University of Durham’

In his ‘*Making of Humanity*’ (1948) Robert Briffault writes: **“There is not a single aspect of European growth in**

which the decisive influence of the Islamic culture is not trace.”³ And further on he says: “Science owes a great deal more to Arab culture, it owes its existence.”⁴ George Sarton in his celebrated work, ‘The Introduction to the History of Science’ (1956) remarks: “The main task of mankind was accomplished by the Muslims.”⁵

The Institution of Salât was established by all the prophets of Islam and is nothing new- refer Chapter 41 verse 43 and Chapter 21 verse 25 (not quoted) and the verses below pertaining to Salât of the Prophets and Mariam, the other of Îsâ.

Chapter 2 verse 111: “...Produce your proof if you are truthful.”

Chapter 20 verse 132. “**Enjoin⁶ prayer on thy people (O Muḥammad), and be constant⁷ therein. We (i.e. Allâh) ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the hereafter is for righteousness.**”

(i) Prophet **Ibrâhîm** about his salât in verses: Chapter 22 verse 78; Chapter 2 verse 125; Chapter 14 verses 35-36; Chapter 21 verse 73; Chapter 14 verse 37; Chapter 14 verse 40; (ii) **Mûsa** in Chapter 10 verse 87; (iii) **Îsâ** in Chapter 19 verse 31; (iv) **Mariam** in Chapter 3 verse 43; (v) Prophet **Ismail** Chapter 19 verse 54; (vi) **Muḥammad** in Chapter 26 verses 217-220; direction to face when performing salât, Chapter 2 verses 142-145; & 150; Wudhû before salât, Chapter 5 verse 6; call to Salât (Azaan) Chapter 5 verse 58; be attentive in Salât Chapter 4 verse 43; establishing regular Salât in multiple, multiple ayât including Chapter 7 verse 170, Chapter 6 verse 72, Chapter 2 verse 125, Chapter 4 verse 103; shortening of Salât Chapter 4 verse 101; and many other related ayât on Salât!

Chapter 3 verse 39. “While he (**Zakariya**) was standing in **prayer** in the chamber, the mala’ikah (angels) called unto him: Allâh doth give thee glad tidings of Yahyâ, who cometh to confirm the word of Allâh, and would be a leader, abstinent, and a prophet – of the company of the righteous.”

3 : ‘Making of humanity’, pg. 202 – Robert Briffault.

4 : ‘Making of humanity’, pg. 203 – Robert Briffault.

5 : ‘The Introduction to the History of Science, Vol. I’, pg 624 – George Sarton.

⁶ : **Enjoin: To direct, require, command, or admonish.** Enjoin connotes a degree of urgency, as when a court enjoins one party in a lawsuit by ordering the person to do, or refrain ...- verb (used with object) 1. **to prescribe (a course of action) with authority or emphasis:** The doctor enjoined a strict diet. 2. **to direct or order to do something:-**

⁷ : **Constant:** adjective 1. **Not changing or varying; uniform; regular; invariable:** All conditions during the three experiments were constant. 2. **Continuing without pause or let up.** Definition of CONSTANT 1: **marked by firm steadfast resolution or faithfulness : exhibiting constancy of mind or attachment** 2: invariable, uniform ...

Chapter 5 verse 13. “Allâh did afore-time take a **covenant**⁸ from the descendants of Israel and We raised up among them twelve chieftains, and Allâh said: I am with you if ye **establish**⁹ **regular prayers**, pay up the Zakât , believe in My Messengers, honour and assist them, and loan to Allâh a beautiful loan,.....” (also 2:43)

Chapter 14 verse 40. “O my Rabb make me (**Ibrâhîm**) one who **establishes regular prayer**, and also among my offspring – O our Rabb, and accept Thou my prayer.” 19:31: “And He hath made me (**Îsâ**) blessed wheresoever I be, and hath **enjoined on me regular prayer** and Zakât as long as I live.”

Chapter 19 verse 55. “He (**Ismâ’îl**) **used to enjoin on his followers regular prayer** and Zakât and he (**Ismâ’îl**) was most acceptable in the sight of his Rabb.”

Chapter 20 verse 14. “**Verily I am Allâh, there is no God but I: so serve thou Me (i.e. Allâh) only, and establish (keep up) (O Mûsa) regular prayers for celebrating my praise.**”

Chapter 20 verse 132. “**Enjoin (O Muhammad) regular prayers on thy followers and be constant therein.....**”

The late Mr. Archie Augustine (a Roman Catholic) from Estcourt, Kwa Zulu Natal put it beautifully when he said the following about the Qur'ân:

“Despite your religious or non-religious attitudes, the Holy Qur'ân is a boon to your intellectual and moral strength. Even if you are not concerned with moral issues, then pamper your intellectual curiosity and read the Qur'ân. The greater the level of your education, in any field, or the greater your social or political standing in your community, the more reason why you should procure your own copy of the Book and begin to read it.”

“Nothing, but nothing, is left ambiguous or unanswered. It is a Book of Law interwoven in morality till it touches every facet of the human experience. It includes politics, economics, moral behaviour, personal cleanliness and propriety, inter-family relationships, bequests and inheritance, inter-religious respect and tolerance, charity, the sin of taking and of giving commercial interest, the importance of prayer, the belief in ONE GOD, religious-sociology and oneness of humankind. Bring any manner or word, concept or subject matter to mind and you will find, not only a reference to such a matter, but a treatise, succinctly and poignantly illustrating, advising, illuminating and directing”.

⁸: Covenant: n. a mutual agreement, an **engagement entered into between God and a person** or a people- a dispensation, testament, to agree to, to stipulate

⁹: **Establish-** verb (used with object) 1. **to found, institute, build, or bring into being on a firm or stable basis**: transitive verb. 1: **to institute (as a law) permanently by enactment or agreement**. 2. **Settle, to make firm or stable**; verb: **set up, organize**. Synonyms: **authorize**, base, build, **constitute**, create ... verb: **assign responsibility; decide**.

A POEM ON THE HOLY QURAN WRITTEN SOME 35 YEARS AGO BY THE NINTH PRESIDENT OF INDIA, DR. PANDIT SHANKER DAYAL SHARMA: TRANSLATED INTO ENGLISH:

IT WAS A COMMAND FOR ACTION. YOU TURNED IT INTO A BOOK OF PRAYER.

IT WAS A BOOK TO UNDERSTAND. YOU READ IT WITHOUT UNDERSTANDING.

IT WAS A CODE FOR THE LIVING. YOU TURNED IT INTO A MANIFESTO OF THE DEAD.

THAT WHICH WAS A BOOK OF KNOWLEDGE; YOU ABDICATED TO THE IGNORAMUS.

IT CAME TO GIVE KNOWLEDGE OF CREATION. YOU ABANDONED IT TO THE MADRASA.

IT CAME TO GIVE LIFE TO DEAD NATIONS. YOU USED IT FOR SEEKING MERCY FOR THE DEAD.

O' MUSLIMS! WHAT HAVE YOU DONE?

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